

AN
EXTRACT
OF
The Rev. Mr. BAXTER's
APHORISMS
OF
JUSTIFICATION.

PUBLISHED
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TO THE
R E A D E R.

I Had not heard that there was such a book in the world, as Mr. Baxter's Aphorisms of Justification, when it was sent me by a Bookseller, to whom I had sent for another tract on the same subject: But, before I had read many pages therein, I saw the wise providence of God; and soon determined (notwithstanding a few expressions, which I do not altogether approve of) to reprint the substance thereof, in as small a compass, and at as low a price as possible.

O may he, who hath so solemnly declared, "Think not that I am come to destroy the Law or the Prophets: Verily I say unto you, not one jot or tittle shall pass from the Law, till Heaven and Earth pass away;" give the same blessing to this little treatise now, as he did near a hundred years ago: May he once again make it a powerful antidote against the spreading poison of Antinomianism; and thereby save many simple unwary souls from seeking death in the error of their life.

Newcastle-upon-Tyne,
March 25, 1745.

JOHN WESLEY.



APHORISMS, ON JUSTIFICATION.

PROPOSITION I.

The first covenant made by God with Adam, did promise life, upon condition of perfect obedience, and threaten death upon the least disobedience.

PROP. II.

This covenant being soon by man violated, the threatening must be fulfilled, and so the penalty suffered.

THE word of his threatening being once past, he cannot absolutely pardon, without the apparent violation of his truth or wisdom. Some think that it proceeded from his wisdom, rather than his justice, that man must suffer. But why should we separate what God hath joined? However, whether wisdom, or justice, or truth, (or rather all these) were the ground of it, yet certain it is, that a necessity there was the penalty should be inflicted, or else the Son of God should not have made satisfaction, nor sinners bear so much themselves.

PROP. III.

This penalty the offender himself could not bear, without his everlasting undoing.

THAT is, not the full penalty; for part of it he did bear, and the earth for his sake, and all mankind to this day; but the full penalty would have been an everlasting suffering.

P R O P. IV.

Jesus Christ, at the will of his Father, and upon his own will, being perfectly furnished for this work, with a divine power and personal righteousness, first undertook, and afterwards discharged this debt, by suffering what the law did threaten, and the offender himself was unable to bear.

1. **T**HE Love of God to the world was the first womb where the work of redemption was conceived, John iii. 16. (as it is taken conjunct with his own glory). The eternal Wisdom and Love found out and resolved on this way of recovery, when it never entered into the thoughts of man to contrive or desire it.

2. The will of the Father and the Son are one. The Son was a voluntary undertaker of this task. It was not imposed upon him by constraint. When he is said to come to do his Father's will, Heb. x. 7, 9, it doth also include his own will. And where he is said to do it in obedience to the Father, as it is spoken of a voluntary obedience, so is it spoken of the execution of our redemption, and in regard to the human nature especially, and not of the undertaking by the divine nature alone. Not only the consent of Christ did make it lawful that he should be punished, being innocent, but also that special power, which, as he was God, he had over his own life more than any other creature hath. John x. 18. *I have power, (ἐξουίαν) saith Christ, to lay down my life.*

3. No mere creature was qualified for this work ; even the Angels, that are righteous, do but their duty, and therefore cannot merit for us ; neither were they able to bear and overcome the penalty.

4. It must therefore be God that must satisfy God ; both for the perfection of the obedience, for to be capable of meriting, for the bearing of the curse, and for the overcoming of it, and doing the rest of the works of the mediatorship, which were to be done after the resurrection : yet mere God it must not be, but man also, or else it would have been forgiveness without satisfaction, seeing God cannot be said to make satisfaction to himself.

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5. Had not Christ been perfectly righteous himself, he had not been capable of satisfying for others.

6. The undertaking of the Son of God to satisfy, was effectual before his actual satisfying : as a man that makes a purchase, may possess and enjoy the thing purchased upon the mere bargain made, or earnest paid, before he has fully paid the sum.

7. I know man's guilt and obligation to suffer, is but metaphorically called his death ; yet because it is a scripture phrase, expressing our obligation to bear the penalty of the violated law, I use it in that sense.

Christ did suffer a pain and misery of the same sort, and of equal weight with that threatened ; but yet, because it was not in all respects the same, it was rather satisfaction than the payment of the proper debt.

8. Many say, that Christ did as properly obey in our stead, as he did suffer in our stead ; and that in God's esteem we were in Christ obeying and suffering, and so in him we did both perfectly fulfil the commands of the law by obedience, and the threatenings of it by bearing the penalty. And thus, say they, is Christ's righteousness imputed to us, viz. his passive righteousness for the pardon of our sins, and delivering us from the penalty ; his active righteousness for the making of us righteous, and giving us a title to the kingdom.

This opinion, in my judgment, containeth a great many mistakes.

1. It supposes us to have been in Christ, before we did believe, or were born ; and that not only in a general sense, as all men, but in a special, as justified.

2. It teacheth imputation of Christ's righteousness in so strict a sense, as will neither stand with reason, nor the doctrine of scripture ; much less with the phrase of scripture, which mentioneth no imputation of Christ or his righteousness to us at all ; and hath given great advantage to the Papists against us in this doctrine of Justification.

3. It seemeth to ascribe to God a mistaken judgment, as to esteem us to have been in Christ when we were not, and to have done and suffered in him what we did not.

4. It maketh Christ to have paid the same that was due, and not the value ; and so to justify us by payment of the proper debt, and not by strict satisfaction.

And indeed this is the very core of the mistake, to think that we have by delegation paid the proper debt of *Obedience* to the whole law, or that in Christ we have perfectly obeyed: whereas, 1. It cannot be said that *we* did it. 2. That which Christ did, was to satisfy for *our* non-payment and disobedience.

5. It supposeth the law to require both obedience and suffering in respect of the same time and actions, which it doth not. And whereas they say, that the law requireth suffering for what is past, and obedience for the future; this is to deny that Christ hath satisfied for future sins. The time is near when those future sins will be also past; what doth the law require then? If we do not obey for the future, then we sin: if we sin, the law requires nothing but suffering.

6. It fondly supposeth a difference betwixt one that is just, and one that is no sinner; one that hath his sin or guilt taken away, and one that hath his unrighteousness taken away. Whereas, as there is no middle betwixt streight and crooked; so neither between conformity to the law, (which is righteousness) and deviation from it, (which is unrighteousness.)

7. It maketh our righteousness to consist of two parts, viz. The putting away of our guilt and the imputation of righteousness, i. e. 1. Removing our crookedness. 2. Making us streight.

8. It ascribeth these two supposed parts to two distinct supposed causes: the one to Christ's fulfilling the precept by his active righteousness; the latter to his fulfilling the threatening by his passive righteousness; as if there must be one cause of introducing light, and another of expelling darkness; or one cause to take away the crookedness of a line, and another to make it streight.

9. The like vain distinction it maketh between delivering from death, and giving title to life; or freeing us from the penalty, and giving us the reward: for as when all sin of omission and commission is absent, there is no unrighteousness; so when all the penalty is taken away, both that of pain, and that of loss, the party is restored to his former happiness. Indeed there is a greater superadded degree of life and glory procured by Christ, more than we lost in Adam; but as that life is not opposed to the death or penalty of the first cove-

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nant, but to that of the second; so is it the effect of Christ's passive, as well as of his active righteousness.

The other opinion about our participation of Christ's righteousness, is this, That God the Father doth accept the sufferings and merits of his Son as a full satisfaction to his violated law, and as a valuable consideration upon which he will wholly forgive the offenders themselves, and receive them again into his favour, and give them the addition of a more excellent happiness also; so that they will but receive his Son upon the terms expressed in the gospel.

This opinion, as it is more simple and plain, so it avoideth all the fore-mentioned inconveniences.

P R O P. V.

Wherefore the Father hath delivered all things into the hands of the Son; and given him all power in heaven and earth; and made him Lord both of the dead and living, John xiii. 3. Matt. xxviii. 18. John v. 21, 22, 23, 27. Rom. xiv. 9.

P R O P. VI.

It was not the intent either of the Father or the Son, that by this satisfaction the offenders should be immediately delivered from the whole curse of the law, and freed from the evil which they had brought upon themselves; but some part must be executed on soul and body, and the creatures themselves, and remain upon them at the pleasure of Christ, Rev. i. 18. 1 Cor. xv. 26.

THE common judgment is, That Christ hath taken away the whole curse from believers, (though not the suffering) by bearing it himself; and now they are only afflictions of love, and not punishments. I do not contradict this doctrine, through affectation of singularity, the Lord knoweth; but thro' constraint of judgment, and that upon these grounds following.

1. It is undeniable, that Christ's taking the curse upon himself, did not wholly prevent the execution upon the offender, Gen. iii. 7, 8, 10, 15—19.

2. It is evident from the event, seeing we feel part of the curse fulfilled on us; we eat in labour and sweat; the earth doth bring forth thorns and briars; women bring forth their children in sorrow; our native pravity

is the curse upon our souls, we are sick, and weary, and full of fears, and sorrows, and shame; and at last we die and turn to dust.

3. The Scripture tells us plainly, that we all die in Adam, (even that death from which we must at the resurrection be raised by Christ) 1 Cor. xv. 1, 22. And that death is the wages of sin, Rom. vi. 23. And that the sickness, and weakness, and death of the godly, is caused by their sins, 1 Cor. xi. 30, 31. And if so, then doubtless they are in execution of the threatening of the law, though not in full rigour.

4. It is manifest, that our sufferings are in their own nature evils to us, and the sanctifying of them to us taketh not away their natural evil, but only produceth by it, as by an occasion, a greater good: doubtless so far as it is the effect of sin, it is evil, and the effect also of the law.

5. They are ascribed to God's anger, as the moderating of them is ascribed to his love, Psal. xxx. 5, and a thousand places more.

6. They are called punishments in scripture, and therefore we may call them so, Lev. xxvi. 41, 43. Lam. iii. 39, and iv. 6, 22. Ezra ix. 13. Hol. iv. 9, and xii. 2. Lev. xxvi. 18, 24.

7. The very nature of affliction is to be a loving punishment, a natural evil sanctified; and so to be mixed of evil and good, as it proceedeth from mixed causes: therefore to say, that Christ hath taken away the curse and evil, but not the suffering, is a contradiction; because so far as it is a suffering, it is to us evil, and the execution of the curse. What reason can be given, why God should not do us all that good without our sufferings, which now he doth by them, if there were not sin, and wrath, and law in them? Sure he could better us by easier means.

8. All those scriptures and reasons that are brought to the contrary, do prove no more but this, that our afflictions are not the rigorous execution of the threatening of the law; that they are not wholly or chiefly in wrath.

9. The scripture saith plainly, that death is one of the enemies that is not yet overcome, but shall be last conquered, 1 Cor. xv. 26, and of our corruption the case is plain.

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10. The whole stream of scripture maketh Christ to have now the sole disposing of us and our sufferings, to have prevented the full execution of the curse, and to manage that which lieth on us for our advantage and good; but no where doth it affirm that he suddenly delivereth us.

P R O P. VII.

Man having not only broken his first covenant, but disabled himself to perform its conditions for the future; and so being out of all hope of attaining righteousness and life thereby, it pleased the Father and the Mediator to prescribe to him a new law, and tender him a new covenant; the conditions whereof should be more easy to the sinner, and yet more abasing, and should more clearly manifest, and more highly honour, the inconceivable love of the Father and Redeemer.

1. **I**F Christ should have pardoned all that was past, and renewed the first violated covenant, and set man in the same estate that he fell from, in point of guilt, yet would he have fallen as desperately by the next temptation: yea, tho' he had restored to him his primitive strength; yet experience hath shewed on how slippery a ground his happiness would have stood.

2. God the Father, and Christ the Mediator, who have one will, did therefore resolve upon a more suitable way of happiness.

3. This way, as the former, is by both a law and covenant. As it is a law, it is by Christ enjoined; and either obedience, or the penalty, shall be exacted. As it is a covenant, it is only tendered, and not enforced.

4. Though without grace we can no more believe than perfectly obey, as a dead man can no more remove a straw than a mountain; yet the conditions of the Gospel, considered in themselves, or in reference to the strength which God will bestow, are far more easy than the old conditions, Matt. xi. 29, 30. 1 John v. 3. And more abasing they are to the sinner, in that he hath far less to do in the work of his salvation; and also in that they contain the acknowledgment of his lost estate, through his own former self-destroying folly.

P R O P.

P R O P. VIII.

Not that Christ doth absolutely null or repeal the old covenant hereby; but he superaddeth this as the only possible way of life. The former still continueth to command, prohibit, promise, and threaten; so that the sins even of the justified are still breaches of that law, and are threatened and cursed thereby.

I Know it is the judgment of many, that the law, as it is a covenant of works, is quite null and repealed in regard to the sins of believers; yea, many do believe, that the covenant of works is repealed to all the world, and only the covenant of grace in force.

Against both these I maintain this assertion, by the arguments which you find under the following position; and I hope, notwithstanding that, I extol free grace as much, and preach the law as little, in a forbidden sense, as tho' I held the contrary opinion.

P R O P. IX.

Therefore we must not plead the repeal of the law for our justification; but must refer it to our Surety, who by the value and efficacy of his one offering and merits, doth continually satisfy.

I Shall here explain to you, in what sense, and how far the law is in force, and how far not; and then prove it under the next head.

You must here distinguish betwixt,

1. The repealing of the law, and the relaxing of it.
2. Between a dispensation, absolute and respective.
3. Between the alteration of the law, and the alteration of the subjects relating to it.
4. Between a discharge conditional, with a suspension of execution, and a discharge absolute: and so I resolve the question thus:

1. The law of works is not abrogated, or repealed, but dispensed with, or relaxed. A dispensation is, (as Grotius defineth it) an act of a superior, whereby the obligation of a law in force is taken away, as to certain persons and things.

2. This dispensation therefore is not total or absolute, but respective. For, 1. Tho' it dispense with the rigorous execution, yet not with every degree of execution, 2. Tho' the law be dispensed with, as it containeth the proper

proper subjects of the penalty, viz. the parties offending, and also the circumstances of duration, &c. yet in regard of the mere punishment, abstracted from person and circumstances, it is not dispensed with ; for to Christ it was not dispensed with ; his satisfaction was by paying the full value.

3. Tho' by this dispensation our freedom may be as full as upon a repeal ; yet the alteration is not made in the law, but in our relation to the law.

4. So far is the law dispensed with to all, as to suspend the rigorous execution for a time, and a discharge conditional procured and granted them ; but an absolute discharge is granted to none in this life. For even when we do perform the condition ; yet still the discharge remains conditional, till we have quite finished our performance. For it is not one instantaneous act of believing which shall quite discharge us ; but a continued faith. No longer are we discharged than we are believers. And where the condition is not performed, the law is still in force, and shall be executed upon the offender himself.

I speak nothing in all this of the directive use of the moral law to believers, but how far the law is yet in force, even as a covenant of works ; because an utter repeal of it in this sense is so commonly, but inconsiderately asserted. That it is no further overthrown, no not to believers, than is here explained, I now come to prove.

P R O P. X.

If this were not so, but that Christ had abrogated the first covenant, then it would follow, 1. That no sin but that of Adam, and final unbelief, is so much as threatened with death, or that death is deserved by it ; for what the law in force doth not threaten, that is not deserved, or due by law. It would follow, 2. That Christ died not to prevent or remove the wrath and curse so deserved, or due to us for any but Adam's sin, not to pardon our sins at all ; but only to prevent our desert of wrath and curse, and consequently, to prevent our need of pardon. It would follow, 3. That against the eternal wrath at the day of judgment, we must not plead the pardon of any sin but the first ; but our own not deserving wrath,
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because of the repeal of that law before the sin was committed. All which consequences seem to me unsufferable ; which cannot be avoided, if the law be repealed.

SCRIPTURE plainly teacheth, that all men (even the elect) are under the law, till they believe and enter into the covenant of the gospel : therefore it is said, John iii. 18, *He that believeth not, is condemned already : and the wrath of God abideth on him,* ver 26. And we are said to believe for remission of sins, Acts ii. 38. Mark i. 4. Luke xxiv. 47. Acts x. 43, and iii. 19. Which shew. that sin is not before remitted, and consequently the law not repealed ; else how could the redeemed be by nature the children of wrath ; Eph. ii. 3. The circumcised are debtors to the whole law, Gal. v. 3, 4. and Christ is become of none effect to them. But they that are led by the Spirit, are not under the law ; and against such there is no law, Gal. v. 18, 23. The scripture hath concluded all under sin, (and so far under the law no doubt) that the promise, by faith in Jesus Christ, might be given to them that believe, Gal. iii. 22. We are under the law when Christ doth redeem us, Gal. iv. 5. See also James ii. 9, 10. 1 Tim. i. 8. 1 Cor. xv. 56. Gal. iii. 19, 20, 21. Therefore our deliverance is conditionally from the curse of the law, viz. if we will obey the gospel. And this deliverance, together with abrogation of the ceremonial law, is it which is so often mentioned as a privilege of believers, and an effect of the blood of Christ ; which deliverance from the curse, is yet more full when we perform the conditions of our freedom ; and when we are said to be dead to the law, Rom. vii. 4. and the obligation to punishment dead as to us, ver. 6. but not the law void or dead in itself.

Again, all the scriptures and arguments, page 60, 61, which prove that afflictions are punishments, do prove also, that the law is not repealed : for no man can suffer for breaking a repealed law, nor by the threats of a repealed law : yet I know that this covenant of works continueth not to the same ends and uses as before ; nor is it so to be preached or used. We must neither take that covenant as a way of life, as if we now must get salvation by our fulfilling its condition ; nor must we look on its curse as lying on us remedilessly.

P R O P.

P R O P. XI.

The tenor of the new covenant is this, That Christ having made sufficient satisfaction to the law, whosoever will repent and believe in him to the end, shall be justified, through that satisfaction, from all that the law did charge upon them, and be moreover advanced to far greater privileges and glory than they fell from : But whosoever fulfilleth not these conditions, shall have no more benefit from the blood of Christ, than what they here received and abused, but must answer the charge of the law themselves : and for their neglect of Christ, must also suffer a far greater condemnation : or, briefly, whosoever believeth in Christ, shall not perish, but have everlasting life : but he that believeth not, shall not see life, but the wrath of God abideth on him, Mark xvi. 16. John iii. 15—18. 36, and v. 24, and vi. 35, 40, 47, and vii. 38, and xi. 25, 26, and xii. 46. Acts x. 43. Rom. iii. 26, and iv. 5, and v. 1, and x. 4, 10. 1 John v. 10. Mark i. 15, and vi. 12. Luke xiii. 3, 5, and xxiv. 47. Acts v. 31, and xi. 18, and xx. 21, and ii. 38, and iii. 19, and viii. 22, and xxvi. 20. Rev. ii. 5, 16. Heb. vi. 1, 2. 2 Peter iii. 9.

1. **C**HRIST's satisfaction to the law goes before the new covenant, though not in regard of its payment, (which was in the fulness of time) yet in regard of the undertaking, acceptance, and efficacy. There could be no treating on new terms, till the old obligations were satisfied and suspended.

I account them not worth the confuting, who tell us, that Christ is the only party conditioned with ; and that the new covenant, as to us, hath no conditions. The place they alledge for this assertion is that Jer. xxxi. 31, 32, 33, cited in Heb. iii. 8, 9, 10. which place containeth not the full tenor of the whole new covenant : but it is called the new covenant, because it expresseth the nature of the benefits of the new covenant, as they are offered on God's part, without mentioning man's conditions, that not being pertinent to the business the prophet had in hand.

But those men erroneously think, that nothing is a condition, but what is to be performed by our own strength : but if they will believe scripture, the places

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before alledged will prove, that the new covenant hath conditions on our part, as well as the old.

2. Some benefit from Christ the condemned did here receive, as the delay of their condemnation, and many more mercies, though they turn them all into greater judgments.

P R O P. XII.

Though Christ hath satisfied the Law, yet it is not his will that any man shall be justified or saved thereby, who hath not some ground in himself or personal and particular right and claim thereto; nor that any should be justified by the blood only as shed or offered, except it be also received and applied: so that no man, by the mere satisfaction made, is freed from the law or curse of the first violated covenant absolutely, but conditionally only.

I Have shewed before, that Christ intended not to remove all our misery as soon as he died, nor as soon as we believed. I am now to shew, that he doth not justify by the shedding of his blood immediately, without somewhat of man intervening, to give him a legal title thereto. We are therefore said to be justified by faith. Let all the Antinomians shew but one scripture which speaks of Justification from eternity.

There are several other necessities to justify and save, which being supposed, the Blood of Christ will be effectual: not that it receives its efficacy from these, nor that these do add any thing at all to its worth or value; no more than the cabinet to the jewel; or applying the hand to the medicine: or the offender's acceptance of the pardon of his prince: yet without this acceptance and application, this blood will not be effectual to justify us. So that, as Austin saith, "He that made us without us, will not save us without us." A legal title we must have, before we can be justified; and there must be somewhat in ourselves to prove that title, or else all men should have equal right.

P R O P. XIII.

The obeying of a law, and performing the conditions of a covenant, or satisfying for disobedience, or non-performance, is our righteousness, in reference to that law and covenant.

IF we understand not what righteousness is, we may dispute long enough about justification to little purpose.

There is a two-fold righteousness, or fulfilling of God's law. The primary, and most proper righteousness, lieth in the conformity of our actions to the precept: the secondary, when, though we have broke the precepts, yet we have satisfied for our breach, either by our own suffering, or some other way.

The first hath reference to the commands, when none can accuse us of having broke the law: the second hath reference to the penalty, when, though we have broke the law, yet it hath nothing against us for so doing, because it is satisfied. These two kinds of righteousness cannot stand together in the same person, in regard of the same law and actions: he that hath one hath not the other: he that hath the first, needs not the second. There must be a fault, or no satisfaction: this fault must be confessed, and so the first kind of righteousness disclaimed, before satisfaction can be pleaded; and satisfaction must be pleaded, before a delinquent can be justified. This, well understood, would give a clearer insight into the nature of our righteousness and justification, than many have yet attained. The great question is, of which sort is our righteousness whereby we are justified? I answer, of the second sort. The first kind of righteousness, as it is in Christ, cannot, retaining its own form, be made ours. And to that the Papists arguments will hold good. The law commanded our own personal obedience, and not another's for us. We did not so personally obey; we did not really *obey in Christ*; and God doth not judge us to do what we did not: if we had, yet it would not have made us just: for one sin will make us unjust, tho' we were never so obedient before and after: therefore, if we had *obeyed in Christ*, and yet sinned *in ourselves*, we are breakers of the law still; and so our righteousness cannot be of the first sort. This breach therefore must be satisfied for, and consequently our righteousness must be of the second sort, seeing both cannot stand in one person. Christ only had both these kinds of righteousness, viz. the righteousness of perfect obedience, and the righteousness of satisfaction for disobedience.

P R O P. XIV.

Therefore, as there are two covenants, with their distinct conditions; so there is a two-fold righteousness, and both of them absolutely necessary to salvation.

P R O P. XV.

Our legal righteousness, or righteousness of the first covenant, is not personal, or consisteth not in any qualifications of our own persons, or actions performed by us; (for we never fulfilled, nor personally satisfied the law) but it is wholly without us in Christ. And in this sense it is that the Apostle (and every Christian) disclaimeth his own righteousness, or his own works.

Object. 1. **D**OETH not the Apostle say, that as touching the righteousness which is in the law, he was blameless? Phil. iii. 6. *Ans.* That is, he so exactly observed the ceremonial law, and the external part of the moral law, that no man could blame him for the breach of them: but this is nothing to such a keeping of the whole covenant, as might render him blameless in the sight of God.

Object. 2. Then Christ's righteousness and our own works, do concur to the composing of our perfect righteousness. *Ans.* Though this objection doth puzzle some; yet the vanity of it may be easily discovered thus:

1. An action is not righteous, which is not conformable to the law: if in some respects it be conformable, and in some not, it cannot be called a righteous action; so that we, having no actions perfectly conformed to the law, have therefore no one righteous action. 2. If we had, yet many righteous actions, if but one were unrighteous, will not serve to denominate the person righteous, according to the law of works. And that these, joined with Christ's righteousness, do not make up one righteousness for us, is plain thus: The righteousness which we have in Christ, is not of the same sort with his; for his is a righteousness of the first kind, viz. consisting in conformity to the precept. But Christ's righteousness, imputed to us, is only that of the second sort, (viz. by satisfaction for our disobedience)

dience) and cannot therefore possibly be joined with our perfect obedience, to make up one righteousness for us.

P R O P. XVI.

Those only shall have part in Christ's satisfaction, and so in him be legally righteous, who believe and obey the gospel, and so are in themselves evangelically righteous.

P R O P. XVII.

Though Christ performed the conditions of the law, and satisfied for our non-performance; yet it is ourselves that must perform the conditions of the gospel.

THESE two propositions seem to me so plain and clear, that they need not much explication: yet because some Antinomians oppose them, I shall say something thereto; tho', for my part, I do so much wonder that any able divines should deny them, that methinks they should be Articles of our Creed, and a part of Children's Catechisms.

The righteousness of the new covenant being the performance of its conditions, and its conditions being our obeying the gospel, or believing; it must needs be plain, that on no other terms do we partake of the righteousness of Christ. To affirm therefore, that our evangelical, or new covenant righteousness, is *in Christ*, and not *in ourselves*, or performed by Christ, and not by ourselves, is such a monstrous piece of Antinomian doctrine, as no man, who knows the nature and difference of the covenant can possibly entertain, and as every Christian should abhor as unsufferable. For,

1. It implieth blasphemy against Christ, as if he had sin to repent of, or pardon to accept, and a Lord that redeemed him to receive and submit to; for these are the conditions of the new covenant.

2. It implieth, that Jews, and Pagans, and every man, shall be saved. Do not say that I odiously wring out these consequences; they are plain: for if any be damned, it must be either for breaking the first covenant, or the second; if the former be charged upon him, he may escape by pleading the second fulfilled; if

the latter, the same plea will serve : so that if Christ have fulfilled both covenants for all men, then none can perish.

3. And that believing is needless, not only as to our justification, but to any other use : for what need one thing to be twice done ? If Christ have fulfilled the new covenant for us, as well as the old, need we do what it requires again ? Shall we come after him to do the work he hath perfected ?

4. It confoundeth law and gospel ; it overthroweth all the laws and precepts of Christ ; it contradicteth the whole scope of the scripture, which telleth us, That Christ was made under the law, (and not under the gospel) fulfilled the law, (but not the gospel-covenant) bore the curse of the law, (but not of the gospel,) and which imposeth a necessity of fulfilling the conditions of the gospel themselves upon all that will be justified and saved. To quote the Scriptures that assert this, would be to transcribe almost all the doctrinal part of the New Testament. What unfavoury stuff then is that of Mr. Saltmarsh, of Free Grace, page 83, 84, who directeth those that doubt of their gospel sincerity to see it *in Christ* because Christ hath believed perfectly ; he hath sorrowed for sin perfectly : he hath repented perfectly ; he hath obeyed perfectly ; he hath mortified sin perfectly ; and all is ours, &c. If this be meant of gospel believing, repenting, sorrowing, obeying, and mortifying, then it is blasphemy ; as if Christ had a Saviour to believe in for pardon and life, or sin to repent of, and sorrow for, and mortify : but if he meant it of legal believing in God, or repenting, sorrowing for, and mortifying of sin *in us*, and not *in himself* ; then it is no more to the business in hand, than a harp to a harrow, as they say. It is not legal believing, which is the evidence doubted of ; and sure Christ's repenting and sorrowing for our sin, is no clearing to us, that we repent of our own, nor any acquitting of us for not doing it. And for his mortifying sin in us, that is the doubt whether it be done in the doubting soul or not ? But I let go this sort of men, as being fitter first to learn the grounds of religion in a catechism, than to manage those disputes wherewith they trouble the world.

P R O P.

P R O P. XVIII.

Not that we can perform these conditions without grace ; (for without Christ we can do nothing) but that he enableth us to perform them ourselves ; and doth not himself repent, believe, love Christ, obey the gospel for us, as he did satisfy the law for us.

P R O P. XIX.

In this fore-explained sense it is, that men in Scripture are said to be personally righteous : and in this sense it is, that the faith and duties of believers are said to please God, viz. as they are related to the covenant of grace, and not as they are measured by the covenant of works.

THOSE that will not acknowledge that the godly are called righteous in Scripture, by reason of a personal righteousness, consisting in the rectitude of their own dispositions and actions, as well as in regard of their imputed righteousness, may be convinced from these Scriptures, if they will believe them, Gen vii. 2, and xviii. 23, 24. Job xvii. 9. Psal. i. 5, 6, and xxxvii. 17, 2, &c. Eccl. ix. 1, 2. Ezek. xviii. 20, 24, and xxxiii. 12, 13, 18. Matt. ix. 13, and xiii. 43, and xxv. 37, 46. Luke i. 6. Heb. xi. 4. 1 Pet. iv. 18. 2 Pet. ii. 8. 1 John iii. 7, 12. Rev. xxii. 11. Matt. x. 41. Rom v. 7. So their ways are called righteousness, Psal. xv. 2, and xxiii. 3, and xlv. 7, &c. Matt. v. 20, and xxi. 32. Luke i. 75. Acts x. 35. Rom. vi. 13, 16, 18, 19, 20. 1 Cor. xv. 34. 1 John ii. 29. and iii. 10. Eph. iv. 24, &c.

Righteousness is the denomination of our actions or persons, as they relate to some rule. This rule, when it is the law of man, and our actions suit thereto, we are then righteous before men. When this rule is God's law, it is either that of works, or that of grace : in relation to the former, there is none righteous, no not one ; for *all have sinned, and come short of the glory of God* ; but, in relation to the rule of the new covenant, all the regenerate are personally righteous, because they all perform the conditions of this covenant, and are properly pronounced righteous thereby. Neither can it be conceived how the works of believers should either please God, or be called righteousness, as they

they relate to that old rule, which doth pronounce them unrighteous, hateful, and accursed.

But the Antinomians, (and some other simple ones, whom they have misled) if they do but hear a man talk of a righteousness in himself, or in any thing he can do thereto, they startle at such doctrine, and even gnash the teeth, as if we preached flat popery; yea, as if we cried down Christ, and set up ourselves: not understanding the difference between the two sorts of righteousness; that of the old covenant, which is out of us, in Christ; and that of the new covenant, which is all out of Christ, in ourselves, though wrought by the power of the Spirit of Christ.

P R O P. XX.

In this sense also it is so far from being an error, to affirm, that faith itself is our righteousness, that it is a truth necessary for every christian to know; that is, faith is our evangelical righteousness, (in the sense before explained) as Christ is our legal righteousness.

THIS assertion, so odious to those that understand not its ground, is yet so clear from what is said before, that I need add no more to prove it. For, 1. I have shewed before, that there must be a personal righteousness, besides that imputed, in all that are justified. And that, 2. The fulfilling of the conditions of each covenant is our righteousness, in reference to that covenant: but faith is the fulfilling of the conditions of the new covenant; therefore it is our righteousness in relation to that covenant.

Quest. In what sense then is faith said to be *imputed to us for righteousness*, if it be our righteousness itself?

Ans. Plainly thus: Man is become unrighteous by breaking the law of righteousness that was given him; Christ fully satisfieth for this transgression, and buyeth the prisoners into his hands, and maketh with them a new covenant; that whosoever will believe in him, who hath thus satisfied, it shall be as effectual for their justification, as if they had fulfilled the law of works themselves. A tenant forfeiteth his lease to his landlord, by not paying his rent. He runs deep in debt to him, and is disabled to pay him any more rent for the future; whereupon he is put out of his house and cast

into

into prison till he pay the debt : his landlord's son payeth it for him, taketh him out of prison, and putteth him in his house again, as his tenant, having purchased the house and all to himself : he maketh him a new lease in this tenor, that paying but a pepper corn yearly to him, he shall be acquit, both from his debt, and from all other rent for the future, which by his old lease was to be paid ; yet doth he not cancel the old lease, but keepeth it in his hands to put in suit against the tenant, if he should be so foolish as to deny the payment of the pepper corn. In this case the payment of the grain of pepper is imputed to the tenant, as if he had paid the rent of the old lease ; yet this imputation doth not extol the pepper corn, nor vilify the benefit of his benefactor who redeemed him. Nor can it be said, that the purchase did only serve to advance the value and efficacy of that grain of pepper. But thus, a personal rent must be paid for the testification of his homage : he was never redeemed to be independent as his own landlord and master : the old rent he cannot pay : his new landlord's clemency is such, that he has resolved this grain shall serve the turn.

Do I need to apply this in the present case ; or cannot every man apply it ? Even so is our evangelical righteousness, or faith, imputed to us for as real righteousness, as perfect obedience. Two things are considerable in this debt of righteousness ; the value and the personal performance. The value of Christ's satisfaction is imputed to us, instead of the value of a perfect obedience of our own performing, and the value of our faith is not so imputed : but because there must be some personal performance of homage ; therefore the personal performance of faith shall be imputed to us for a sufficient personal payment, as if we had paid the full rent ; because Christ, whom we believe in, hath paid it, and he will take this for satisfactory homage. So it is in point of personal performance, and not of value, that faith is imputed.

P R O P. XXI.

It is an improper speech of some divines, That Christ first justified our persons, and then our duties and actions.

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IT is improper, in the best sense; 1. Because it is either b
contrary to the scripture use of the word *justifying*, place le
which is the acquitting us from the charge of breaking we no
the law, and not from the charge of violating the new an hav
covenant. 2. It is against the nature of the thing, refuse
seeing justification, as you shall see anon, implieth acc receipt
cusation; but the esteeming a righteous action to be as and no
it is, doth not imply any accusation. 3. This speech, might l
joining justification of persons and actions together, he free
doth seem to intimate the same kind of justification of called
both, and so do tend to seduce the hearers to a danger The
ous error. For, if it be understood in the worst sense, act of
it will overthrow the righteousness of Christ imputed, enjoyi
and the whole scope of the gospel, and will set up the the te
doctrine of justification by works. For, if God do new l
justify our works from any legal accusation, as he of hon
doth our persons, then it will follow, that our works demn
are just, and consequently we are to be justified by it, wh
them. pardo

P R O P. XXII.

Neither can our performance of the conditions of the
gospel be said to merit the reward: seeing there is
nothing in the value of it, or any benefit that God
receiveth by it, which may so entitle it meritorious;
neither is there any proportion betwixt it and the
reward.

P R O P. XXIII.

The gospel doth establish, and not repeal the moral law;
and so is perfect obedience commanded, and every
sin forbidden now as exactly as under the covenant
of works.

P R O P. XXIV.

The pardoning of sin is a gracious act of God, discharg-
ing the offender by the gospel promise, or grant, from
the obligation to punishment, upon consideration of
the satisfaction made by Christ, accepted by the sin-
ner, and pleaded with God.

I Call pardon a gracious act; for if it were not, in
some sort, gracious, or free, it were no pardon. Let
those think of this, who say, We have perfectly obeyed
the law in Christ, and are therefore righteous. If the
proper debt, either of obedience or suffering, be paid,
either

either by ourselves or by another, then there is no place left for pardon; for when the debt is paid we owe nothing, except new obedience; and therefore we can have nothing forgiven us; for the creditor cannot refuse the proper debt, nor deny an acquittance upon receipt thereof. But Christ having paid the value, and not the strict debt, this satisfaction the Father might have chosen to accept or not; which yet because he freely doth, therefore is his gracious act properly called pardon.

The ignorant Antinomians think, it cannot be a free act of grace, if there be any condition on our part for enjoying it: as if, in the fore-mentioned comparison, the tenant's redemption were the less free, because his new lease requires the rent of a pepper-corn in token of homage; as if, when a pardon is procured for a condemned malefactor, upon condition he shall not reject it, when it is offered him, this was therefore no free pardon.

P R O P. XXV.

Justification is a gracious act of God, by the promise or grant of the new covenant, acquitting the offender from the accusation and condemnation of the old covenant, upon consideration of the satisfaction made by Christ, and accepted by the sinner. But final Justification is a gracious act of God by Christ, according to the Gospel, by sentence at his public bar, acquitting the sinner from the accusation and condemnation of the law pleaded against him by Satan, upon consideration of the satisfaction made by Christ, accepted by the sinner, and pleaded for him.

P R O P. XXVI.

The Justification which we have in Christ's own Justification, is but conditional as to the particular offenders, and none can lay claim to it till he have performed the conditions; nor shall any be personally justified till then: even the * Elect remain personally unjust and unjustified, for all their continual justification in Christ, till they do believe.

* N. B. Mr. Baxter then held absolute Predestination.

P R O P.

P R O P. XXVII.

Men that are but thus conditionally pardoned and justified, may be unpardoned and unjustified again for their non-performance of the conditions, and all the debt so forgiven be required at their hands; and all this without any change in God, or in his laws.

P R O P. XXVIII.

Yea, in case the justified by faith should cease believing, the scripture would pronounce them unjust again; and yet without any change in God, or Scripture, but only in themselves; because their justification doth continue conditional as long as they live here. The Scripture doth justify no man by name, but all believers as such; therefore, if they should cease to be believers, they would cease to be justified.

P R O P. XXIX.

The new covenant accuseth no man, as deserving its penalty, but only those that perform not its conditions, that is, the finally unbelieving and impenitent rebels against Christ, their rightful Lord.

THAT the Gospel doth not condemn men, or threaten them with damnation for any sins but unbelief, I dare not speak or think; but that the gospel threateneth no man with damnation but unbelievers, is out of all question: and consequently, the proper sin threatened in the new covenant, as such, is unbelief; the rest are but left and settled on the sinner by this.

P R O P. XXX.

If Satan should falsely accuse us of not performing the conditions of the new covenant, and so having no part in Christ's satisfaction, here we must be justified only by our faith, or personal gospel-righteousness, and not by any thing that Christ hath done or suffered: for in all false accusations we must defend our innocency, and plead not guilty.

TO tell Satan, that Christ hath fulfilled the law for us, when he is accusing us of not fulfilling the gospel, silly women are made to believe by Antinomian teachers, that this is a solid way of comforting; but
Satan

Satan is a better logician than to be baffled with such arguing : and as silly a shift it will be to him, that Christ hath fulfilled the gospel conditions for us. The best is, these teachers do but spoil the comforts of believers, and not their safety ; for in the case in hand, we suppose the accusation to be false : but yet, by such grounds, they may very easily overthrow the safety also of unbelievers, while they teach them how to comfort themselves without faith, or to look for all out of themselves in Christ.

P R O P. XXXI.

We must not plead for our justification, that Christ hath made us free from the very fact ; nor from the sinfulness of the fact ; nor from its desert of punishment : if Christ had done any of this for us, he must verify contradictories. But we must plead, that the penalty is not due to our persons, notwithstanding the fact, and its sinfulness and demerit, because Christ hath satisfied for all this.

FOR, 1. That the fact should be done, and not done, is a contradiction. 2. So is it, that the fact should be sinful and not sinful. 3. Or that it should be a sin against that threatening law, and yet not deserve the penalty threatened. Besides, if any of these three could have been taken off, what need Christ have died ? But that which remission and justification freeth us from, is the dueness of punishment to our persons, notwithstanding the dueness of it to the sin ; because what is due to the sin is inflicted on the person of another already, even Christ.

P R O P. XXXII.

Before it be committed it is no sin ; and where there is no sin, the penalty is not due ; and where it is not due ; it cannot properly be forgiven ; therefore sin is not forgiven before it be committed.

P R O P. XXXIII.

It is faith which justifieth men, 1. In the nearest sense, directly and properly, as it is the fulfilling of the condition of the new covenant. 2. In the remote and more improper sense, as it is the receiving of Christ and his satisfactory righteousness.

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THAT it is faith in a proper sense that is said to justify, and not Christ's righteousness only, which it receiveth, may appear from the plain and constant phrase of Scripture, which saith, He that believeth shall be justified; and that we are justified by faith; and that faith is imputed for righteousness. It had been as easy for the Holy Ghost to have said, that Christ only is imputed, or his righteousness only, or Christ only justifieth, &c. if he had so meant.

That faith doth most directly and properly justify, (as it is the fulfilling of the condition of the new covenant) appeareth thus. 1. The new covenant only doth put the stamp of God's authority upon it, in making it the condition. A two-fold stamp is necessary to make it a current medium of our justification. 1. Command. 2. Promise. Now God hath neither commanded any other means. 2. Nor promised justification to any other; therefore it is, that this is the only condition, and so only thus justifieth. When I read this to be the tenor of the new covenant, Whosoever believeth shall be justified, doth it not tell me plainly why faith justifieth? Even because it pleaseth the Law-giver and Covenant-maker to make faith the condition of it.

That faith's receiving Christ and his righteousness, is only the remote reason why it doth justify, appeareth thus. 1. I would ask any dissenter this question: Suppose that Christ had done all that he did for sinners, and they had believed in him thereupon, without any covenant promising justification to his faith, would this faith have justified them? By what law? Or whence would they plead their justification at the bar of God? Well; but suppose that Christ, having done what he did for us, that he should, in framing the new covenant, have put in any other condition; and said, whosoever loveth God, shall, by virtue of my satisfaction, be justified. Would not this love have justified? No doubt of it. I conclude then thus: The receiving of Christ, is as the silver of this coin: the gospel promise is as the King's stamp, which makes it current for justifying. If God had seen meet to have stamped any thing else, it would have passed currently; yet take this, Faith is, even to our own apprehension, the more apt and suitable condition that God could have

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have chosen : for, (as far as we can reach to know) there cannot be a more rational and apt condition of delivering a redeemed malefactor from torment, than that he thankfully accept the pardon and favour of redemption, and hereafter take his Redeemer for his Lord.

So that if you ask me, What is the formal reason why faith justifieth ?

I answer, Because Christ hath made it the condition of the new covenant, and promised justification upon that condition.

But, 2. If you ask me further, Why did Christ choose this, rather than any thing else for the condition ?

I answer, 1. To ask a reason of Christ's choice and commands, is not always wise or safe. 2. But here the reason is so apparent, that we may safely adventure to say, that nothing could be more proportionable to our poverty, who have nothing to buy with, than thus freely to receive. Nothing could be more reasonable, than to acknowledge him who hath redeemed us, and to take him for our Redeemer and Lord.

P R O P. XXXIV.

Justification is not a single act, begun, and ended immediately upon our believing ; but a continued act, which, tho' it be in its kind complete from the first, yet it is still in doing, till the final justification at the Judgment day.

THIS is evident from the nature of the act ; it being, as I shewed before, an act of God by his Gospel. Now, 1. God still continueth that gospel-covenant in force. 2. That covenant still continueth justifying believers. 3. God himself doth continue to esteem them accordingly, and to will their absolution. This sheweth you therefore with what limitation to receive the assertion of our divines, that P. mission and Justification are, *simul & semul*, performed. 2. That the justified and pardoned may pray for the continuance of their pardon and justification. And, 3. That Christ's satisfaction and our faith are of continual use, and not to be laid by when we are once justified, as if the work was done.

P R O P. XXXV.

The bare act of believing is not the only condition of salvation by the new covenant ; but several other duties also are parts of that condition.

I Desire no more of those that deny this, but that Scripture may be judge ; and that they will put by no one text to that end produced, till they can give some other commodious, and not forced interpretation.

1. Then, that pardon of sin and salvation are promised, upon condition of repenting, as well as believing, is undeniably asserted from these Scriptures, Mark i. 15, and vi. 12. Luke xiii. 3, 5. Acts ii. 38, and iii. 19, and viii. 22, and xvii. 30, and xxvi. 20, and v. 31, and xi. 18. Luke xxiv. 47. Heb. vi. 1. 2 Pet. iii. 9.

2. That praying for pardon, and forgiving others, are conditions of pardon, is plain, Matt. vi. 12, 14, 15, and xviii. 35. Mark xi. 25, 26. Luke vi. 37, and xi. 4. 1 John i. 9. James v. 15. John xiv. 13, 15. 1 John v. 15. Acts viii. 22.

3. That love, and sincere obedience, and works of love, are also parts of the condition, appeareth in these Scriptures, Luke vii. 47. Matt. v. 44. Luke vi. 27, 35. John xi. 12, 17. 1 Cor. ii. 9. Rom. viii. 28. Eph. vi. 24. 1 Cor. xvi. 22. James i. 12, and ii. 5. John xiv. 21. Prov. viii. 17. 21. John xvi. 27. Matt. x. 37. Luke xiii. 24. Phil. ii. 12. Rom. ii. 7, 10. 1 Cor. ix. 24. 2 Tim. ii. 5. 12. 1 Tim. vi. 18, 19. Rev. xxii. 14. Luke xi. 28. Matt. xxv. 41, 42. James ii. 21, 22, 23, 24, 26.

P R O P. XXXVI.

Therefore, though the non-performance of any one of these be threatened with certain death ; yet there must be a concurrence of them all, to make up the conditions which have the promise of life.

Therefore we oftener read death threatened to those that repent not, than life promised to them that repent : and when you do read of life promised of any one of these, you must understand it in *sensu composito*, as it stands conjunct with the rest, and not as it is divided ; though I think in regard of their existence, they never are divided ; (for where God giveth one, he

he giveth all) yet in case they were separated, the gospel would not so own them as its entire conditions.

P R O P. XXXVII.

Yet Faith may be called the only condition of the new covenant, because all the rest are reducible to it ; either being presupposed, as necessary antecedents or means, or contained in it ; or else implied as its immediate fruits, or necessary subservient means or consequents.

SUBSERVIENT actions are in common speech implied in the principal. If the besieged be bound by articles to surrender a town to the besiegers at such a time, it need not be expressed in the articles, that they shall withdraw their guards, and cease resistance, and open the gates, and yield up this house, or that street, &c. All this is implied clearly in the article of surrender.

So here, the great condition of believing doth include or imply all the rest.

1. Hearing the word, consideration, conviction, godly sorrow, repentance from dead works, are implied as necessary means antecedent.

2. Knowledge of Christ, and assent to the truth of the gospel, as essential parts of faith.

3. Preferring of Christ above all, in judgment, will, and affection, is (in my judgment) the very essential property of true faith, differencing it from all false faith, and so an essential part of it.

4. Love, sincere obedience, and works of love, are the immediate products of faith ; as heat and light are of fire.

5. The praying for forgiveness, the forgiving of others, the pleading of Christ's satisfaction, are both parts of this obedience, and necessary consequents of faith, and acts subservient to it for the attaining of its ends.

6. The denying and humbling of the flesh, the serious, painful, constant use of God's ordinances, hearing, praying, meditating, &c. are both parts of the fore said obedience, and also the necessary means of continuing and exercising our faith.

P R O P. XXXVIII.

As it is God's method in giving the moral law, first to bring men to take him only for their God, (which is therefore called the first and great commandment) and then to prescribe the particular duties: so is it the method of Christ in the gospel, first to establish with men his office and authority, and require an acknowledgment of them, and subjection to them; and then to prescribe to them their particular duties in subordination.

P R O P. XXXIX.

Faith therefore is the summary condition of the gospel, as Love is the fulfilling of the law. As taking the Lord for our only God, is the sum of the Decalogue, implying or inferring all the rest, and so is the great commandment; so taking * Christ for our only Redeemer and Lord, is the sum of the conditions of the new covenant, including, implying, or inferring all other parts of its conditions, and so the great command of the gospel.

THE full subjection to the authority commanding, doth imply and infer subjection to the particular commands: therefore God doth still make this the sum of the conditions of the law, that they take him only for their God, or that they have no other gods but him: and when he contracteth his covenant into an epitome, it runs thus, *I will be thy God, and thou shalt be my people*, Exod. xx. 3, and xxiii. 13. Deut. vii. 4, and viii. 19, and xiii. 2, 3, &c. Josh. xxiv. 2, 16, &c. Judges ii. 12, 17, 19, and x. 13. 1 Sam. viii. 8. 2 Kings v. 17, and xvii. 7. Jer. xxii. 9, and vii. 23, and xi. 4, and xxx. 22. Ezek xxxvi. 28. Deut xxvi. 16, 17, &c. And as God's promise of taking us for his people doth imply his bestowing upon us all the privileges and blessings of his people, and so is the sum of all the conditions of the covenant on his part: even so our taking the Lord for our God, and Christ for our Redeemer and Lord, doth imply our sincere obedience to him; and is the sum of the conditions on our part.

* Although this is not the same definition (in terms with that of our Church) yet it is deducible to the same.

P R O P.

P R O P. XL.

faith in the largest sense, as it comprehendeth all the conditions of the new covenant, may be thus defined : it is, when a sinner, by the word and Spirit of Christ, being thoroughly convinced of the righteousness of the law, the truth of its threatening, the evil of his own sin, and the greatness of his misery hereupon, and withal of the nature and offices, sufficiency and excellency of Jesus Christ, the satisfaction he hath made, his willingness to save, and his free offer to all that will accept him for their Lord and Saviour, doth hereupon believe the truth of this gospel, and accept of Christ as his only Lord and Saviour, to bring him to God, his chiefest good, and to present him pardoned and just before him, and to bestow upon him a more glorious inheritance ; and does accordingly rest on him as his Saviour, and obey him as his Lord, forgiving others, loving his people, bearing what sufferings are imposed, diligently using his means and ordinances, and confessing and bewailing his sins against him, and praying for pardon ; and all this sincerely, and to the end.

THIS is the condition of the new covenant at large ; that all this is sometimes called Faith, is plain hence.

1. In that faith is oft called *the obeying of the gospel* ; but the gospel commandeth all this, Rom. x. 16, 1 Pet. i. 22, and iv. 17. 2 Thess. i. 8. Gal. iii. 1, and v. 7. Heb. v. 9.

2. The fulfilling of the conditions of the new covenant is oft called by the name of Faith, and so opposed to the fulfilling the conditions of the old covenant called Works ; but these fore-mentioned are parts of the condition of the new covenant, and therefore implied in faith, Gal. iii. 12, 23, 25.

P R O P. XLI.

From what hath been said, it appeareth in what sense Faith only justifieth, and in what sense works also justify, viz. 1. Faith only justifieth, as it implieth all other parts of the condition of the new covenant. 2. Faith only justifieth as the great master-duty

duty of the gospel, to which all the rest are reducible. 3. Faith only doth justify in opposition to the works of the Gospel; but those works do also justify, as the secondary remote parts of the condition of the covenant.

I Know this is the doctrine that will have the loudest out-cries raised against it; and will make some cry out, *Heresy, Popery, Socinianism!* and what not? For my own part, the Searcher of hearts knoweth, that not singularity, affectation of novelty, nor any good will to popery, provoketh me to entertain it: but that I have earnestly sought the Lord's direction upon my knees, before I durst adventure on it; and that I resisted the light of this conclusion as long as I was able; but a man cannot force his own understanding, if the evidence of truth force it not; tho' he may force his pen, or tongue, to silence or dissembling.

P R O P. XLII.

That we are justified by sincere obedience to Christ, as the secondary part of the condition of our justification, is evident also from the following Scriptures, Matt. xii. 37. Mark xi. 25, 26. Luke vi. 37. Matt. vi. 12, 14, 15. 1 John i. 9. Acts viii. 22, and iii. 19, and xxii. 16. 1 Pet. iv. 18. Rom. vi. 16. 1 Pet. i. 2, 22.

P R O P. XLIII.

Our full justification, and our everlasting salvation, have the same condition on our part; but sincere obedience is, without all doubt, a condition of our salvation: therefore also of our justification.

I Say, *our full justification*; because, as I have shewed, our first possession of it is upon our mere faith; but I think our glorification will be acknowledged to have the same condition with our final justification at the bar of Christ. And why not our entire, continued justification on earth? You may object, Perseverance is a condition of our glorification; but not of our justification here. I answer, 1. Perseverance is nothing but the same conditions, persevering. 2. As the sincerity of faith is requisite to our first possession of justification, so the perseverance of faith is the condition of persevering justification. See Heb. iii. 14.

2. That

2. That obedience is a condition of our salvation, undoubted, Heb. v. 9. Christ is the author of eternal salvation to them that obey him; so fully, Rom. 7, 8, 9, 10. Rev. xxii. 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter by the gates into the city." And hath that no hand in their justification, which giveth them right to the Tree of Life?

P R O P. XLIV.

This doctrine is no whit derogatory to Christ and his righteousness: for he that ascribeth to faith, or obedience, no part of that work which belongeth to Christ's satisfactory righteousness, doth not derogate from it: but he that maketh faith and obedience to Christ, to be only the fulfilling the conditions of the new covenant, and so to be only conditions of full justification by him, doth give them no part of the work of his righteousness; seeing he came not to fulfil the gospel but the law.

P R O P. XLV.

To conclude, it is most clear in Scripture, that our justification at the great judgment, will be according to our works, and to what we have done in the flesh, whether good or evil; which can be no otherwise than as it was the condition of that justification. And Christ will then give the reason of his public sentence from men's keeping or breaking the conditions of his covenant; and so the mouths of all may be stopped, and the equity of his judgment may be made manifest to all: And that he may there shew forth his hatred to the sins, and not only to the persons of the condemned, and his love to the obedience, and not only to the persons of the justified.

HERE I have these things to prove: 1. That the justifying sentence shall pass according to works, as well as faith. 2. That the reason is, because they are parts of the condition.

For the first, see Matt. xxv. 21, 23. "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." And most plain

is that from the mouth of the Judge himself, describing the order of the process at that day, Matt. xxv. 34, 35. "Come ye blessed, inherit the kingdom, &c. For I was hungry," &c. So 1 Pet. i. 17. "Who, without respect of persons, judgeth according to every man's work." So 2 Cor. v. 10. "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether good or bad." So Rev. xx. 12, 13. "They were judged every man according to his works." Heb. xiii. 17. Phil. iv. 17. Matt xii. 36, &c. But this is evident already.

2. As it is beyond doubt that Christ will then justify men according to their works : it is evident that this is not only to discover the sincerity of their faith ; but that it is also, as they are parts of that evangelical righteousness, which is the condition of their justification.

1. The very phrases of the text import as much, Matt. xxv. 21, 23. *Well done good and faithful servant, &c.* Matt. xxv. 34, 35. *For I was hungry, &c.* And in the rest, *According to their works.* Can any more be said of faith, than that we are justified or judged to life, both for it, and according to it ?

2. But the common opinion is, That it is to satisfy the condemned world of the sincerity of the faith of the godly. But this cannot stand with the truth : for, 1. It is clearly expressed a ground or reason of the sentence. 2. And to the consolation and justification of the justified ; and not to the satisfaction or conviction of others.

3. If God's justice engage him, not to forget their work and labour of love, Heb. vi. 10, 11, 12 ; if the dead in Christ are blessed, because their works follow them, Rev. xiv. 13 ; if in every nation, he that feareth God and worketh righteousness, be accepted of him, Acts x. 36 ; if men shall reap the fruit of well-doing in due time, Gal. vi 7, 8, 9 ; if ministers save themselves, in taking heed to themselves and to their doctrine, 1 Tim. iv. 16 ; if he that doth righteousness is righteous, 1 John iii. 7 ; if whatsoever good thing any man doth, the same he shall receive of the Lord, Eph. vi. 8 ; if hearing and doing be building on a rock, Matt. vii. 24 ; if the doers of God's will be the mothers,
sisters,

sisters, and brothers of Christ, Matt. xii. 50, &c. then the mention of these works at judgment, is more than to signify their sincerity to the condemned world.

Let me conclude with two or three cautionary queries concerning the inconvenience of the contrary doctrine.

Query 1. Doth it not needlessly constrain men to wrest most plain and frequent expressions of Scripture?

Q. 2. Doth it not uphold that dangerous pillar of the Antinomian doctrine, that we must not work or perform our duties for life and salvation, but only from life and salvation: that we must not make the attaining of justification, or salvation, an end of our endeavours, but obey in thankfulness only, because we are saved and justified? A doctrine, which, if it were reduced to practice by all that hold it, (as I hope it is not) would undoubtedly damn them: for he that seeks not, and that striveth not to enter, shall never enter. Now if good works, or sincere obedience to Christ our Lord, be no part of the condition of our full justification and salvation, who will use them to that end? for how it can procure justification as a means, and not by way of condition, I cannot conceive.

Q. 3. Whether this doctrine doth not tend to drive obedience out of the world? For if men do once believe, that it is not so much as a part of the condition of their justification, will it not much tend to relax their diligence? I know mere love and thankfulness should be enough; and so they will, when all our ends are attained in our ultimate end: then we shall have nothing to do but to love, and joy, and praise, and be thankful; but that is not yet. Sure as God hath given us the affections of fear, and desire, and hope; so he would have us use them for the attainment of our great ends: therefore he that taketh down but one of all our motives to obedience, helps to destroy obedience itself, seeing we have need of every motive that God hath left us.

Q. 4. Doth it not much confirm the world in their imaginary faith? Sure that faith, which is by many thought to justify, is it that people most readily embrace; that is, the receiving of Christ for their Saviour, but not for their King, nor delivering up themselves to be ruled by him.

Men

Men are easily persuaded to believe that Christ will pardon and save them, and to expect justification from him alone : but it is the hardest thing in the world, to persuade them really to take him for their Lord, and his word for their law, and to endeavour faithful obedience accordingly. Surely the easiness of the former, and the difficulty of the latter, tells us, that this hath more need to be preached than the other, (though some think that nothing is preaching Christ, but preaching him as a pardoning, justifying Saviour.) Indeed among the Turks or Indians, that entertain not the gospel, it is as necessary to preach his pardoning office, yea, and the verity of his natures and commission : therefore the apostles, when they preached to Jews or Pagans, did first and chiefly teach them the person and offices of Christ, and the great benefits which they might receive by him ; but when they preach (as James) to the professors of the christian faith, they chiefly urge them to strive to enter ; to fight, that they may conquer ; so to run, that they may obtain ; to lay violent hands upon the kingdom, and take it by force, and to be unwearied in laborious obedience to Christ their Lord ; to be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know their labour is not in vain in the Lord.

5. *Lastly*, Is not this excluding of sincere obedience from final justification, the great stumbling-block of Papists, and that which hath had a great hand in turning many learned men from the Protestant religion to Popery ? When they see the language of Scripture in the fore-cited places so plain to the contrary : when Illyricus, Gallus, Amstdorfius, &c. shall account it a heresy in George Major to say, that good works are necessary to salvation : when even Melancthon's credit is blasted, for being too great a friend to good works, though he ascribe not to them the least part of the work or office of Christ : and when to this day many Antinomian teachers, who are magnified as the only Preachers of Free Grace, do assert, that there is no more required to the perfect irrevocable justification of the vilest murderer or whore-master, but to believe that he is justified, or to be persuaded that God loveth him.

Do these men think that we are perfectly justified and saved already, before the absolving sentence at the great tribunal,

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tribunal, or the possession of the kingdom, for which we wait in hope? Indeed when we have that perfect salvation, we shall not need to seek it, or labour to attain it; but must everlastingly be thankful to him that hath purchased it, and to him that hath bestowed it. But, in the mean time, he that seeketh not shall not find: and he that runs not, shall not obtain: no, nor all that seek and run neither, Luke xii. 31. xiii. 24. 2 Tim. ii. 5.

The common assertion then, *That good works do follow justification, but not go before it*, must be thus understood, viz. Actual obedience goeth not before the first moment of justification: but yet it is as true, 1. That the taking of Christ for our Lord, and so delivering up ourselves to his government, doth in order of nature go before our justification. 2. That actual obedience, as part of the condition, doth in order of nature go before our justification, as continued and confirmed. For though our marriage-contract with Christ gives us the first possession: yet it is the marriage duties which must continue that possession. 3. That perseverance in faithful obedience, doth, both in nature and time, go before our complete and final justification, and that as part of the condition of obtaining it. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," 1 John i. 7.

"For being made perfect, he became the author of eternal salvation to all them that obey him." Heb. v. 9. Of whom it shall be said, when they are glorified with him, "These are they that came out of great tribulation, and have washed their robes in the blood of the Lamb, and made them white: therefore they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them, Rev. vii. 14, 15. To whom be glory for ever. Amen.

18. NO 67

F I N I S.

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